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to me probable that the last word was intended to be pronounced *الجسد*, and was a vulgar formation from the adjective *جيد*. This rhyming signature would then have the usual tenor: "The man low in station, the servant of the Bountiful One."

CHARLES C. TORREY.

YALE UNIVERSITY.

BABEL UND BIBEL.¹

Ernest Sellin, professor of Old Testament exegesis and archæology of the Imperial University at Vienna, wrote in 1903 the following words:² "The fundamental principles of all morality, 'for I desire mercy and not sacrifice; thou shalt love thy neighbor as thyself,' have absolutely no counterpart in Babylon." This is a fair specimen of the groundlessness of attacks made by reactionary scholars against the historical and theological revelations of the Babylonian literature. It has remained for Professor Delitzsch, in his latest popular work *Babel und Bibel*, III, to demonstrate beyond all shadow of a doubt that this statement of Sellin is utterly false.

Hidden in the British Museum are scores of clay tablets which now permit us to get a clear insight into the moral and religious thought of the nobler-minded higher class among the ancient Babylonians. Here we read many proverbs which absolutely set at naught Professor Sellin's prejudiced assertions. The Babylonian religionist was strictly admonished to love, and not to despise, his neighbor, to give him food and drink when needy, and even to treat considerably those whose lot had fallen in slavery. We learn, furthermore, that the Babylonians' God was love, that virtue and right living were not the special gift of one people alone, but that the mercy of God extended as far as the clouds, and the reflection of his glory was to be found in all human hearts (p. 22). Delitzsch points out in this connection that Sellin's words can be refuted from the biblical Book of Kings itself, which closes with the account of a gracious act on the part of the Babylonian king Evilmerodach, son of Nebuchadnezzar, who voluntarily released the captive Judean monarch from his Babylonian prison.

It is hardly necessary to refer to the Hammurabi laws, now well known to all Assyriologists, to show how loving care was prescribed for sick women, widows, and orphans, or to demonstrate how gentleness was commanded toward the poor debtor. Last, but not least, in this connection, it was ordered that every chance should be given the wayward son before his father had the right to cast him off utterly. It can certainly

¹ BABEL UND BIBEL. Dritter (Schluss) Vortrag. Von Friedrich Delitzsch. Mit 21 Abbildungen. Delivered before the Literarische Gesellschaften at Barmen (Cologne) October 27-28, 1904, and before the Verein für Geographie und Statistik at Frankfort-am-Main, November 9, 1904.

² "Ein Schlusswort zu Babel und Bibel," *Evangelische Kirchenzeitung für Oesterreich*, July 15, 1903.

no longer be contended that love and gentleness were a heritage of the Hebrews alone and were unknown to those who stood high in the life of ancient Babylonia. The following little Babylonian verse, quoted by Delitzsch (p. 22), might well be applied to those who, like Sellin, seek from mistaken motives to darken the light which has come to us from the East:

Open not widely thy mouth; guard thy lips.
 If perturbed, speak not at once.
 For if thou speakest unguardedly,
 Verily thou shalt surely rue it.
 Nay! rather soften thy spirit with silence.

The most important function of the popularizer of any new branch of learning is to set forth in concise and clear language the exact value to modern life of the recent discoveries and scientific investigations in the field under discussion. Professor Delitzsch has excelled himself in this final part of his popular Babylonian discussions. It has been well said that no one can present a subject to the general public so satisfactorily as a scholar who, like this distinguished author, is gifted not only in the technicalities of his specialty, but also in the difficult art of attractive presentation. In classical yet easily comprehensible language, Delitzsch has written his work in two sections; *i. e.*, pp. 3-32, where he discusses the immense value of the Babylonian monuments from the point of view of religion and history, and pp. 32-48, where he explains the exact nature of the Babylonian polytheism.

Lack of space forbids more than a mere list here of the chief points treated in the first section. These are: the genealogical tablet, Gen., chap. 10, pp. 3, 4; the non-Semitic (Sumerian) art and culture, pp. 5, 6; the expression "son of man," p. 11 (note 9, p. 51); law, pp. 12, 13, 19; psalmody and instrumentation, pp. 13, 15-18; the moral effect of the Babylonian belief in the Deity, p. 27; and the Babylonian "Holy of Holies," p. 28.

Perhaps even more important than these subjects from the modern point of view is the author's masterly explanation of the development of monotheism from the well-marked early Semitic polytheism. It has long been known that this polytheism was really a henotheism; *i. e.*, a theism local to each district where one special god (a manifestation of nature) was worshiped as the supreme being and honored with titles not unlike those used for Jhvh in the Old Testament. In this manner, the same attributes of universal power were ascribed to different deities in different places without the slightest clashing of interests. Thus, if a Babylonian changed his city, he simply changed his god, and this without any feeling of discrepancy, because the same principles were personified in each deity, and the differences were practically in name only. As Delitzsch states (pp. 38, 39):

Just as it is impossible for the Arab to think that his Allah, the one almighty Creator of heaven and earth whom Mohammed revealed, is any other than Jhvh, the one almighty Creator of heaven and earth, whose worship

Moses kept alive among his people, so the Israelites from the days of their forefathers worshiped the one God under the name Jhvh, the Moabites adored him under the name Kammosh, the Ammonites under the name Milkom, the Decider; but all these nations mutually recognized the individual tribal gods as real and actually existing beings.

This may be shown from a multitude of passages in the Old Testament. The fact is that the special god of a tribe represented the popular unity. Perhaps nowhere is this better exemplified than in the personality of the Assyrian national deity Ašur, which was the peculiarly Assyrian name for the all-powerful God. The doctrine of a "chosen people" common to the Babylonians, Assyrians, and Hebrews arose most naturally from this general Semitic conception. It remained for the later Israelitish prophets to crystallize the tribal Jhvh into a God of all the world, but their own writings show what little success they had among the common people, who clung to the national tribal idea long after the last Israelitish prophet had spoken.

These Hebrew prophets, however, had sown the seed of the doctrine of universal Godhead which had always underlain the Semitic ideals of the Divine, and this noble conception was finally developed and "fulfilled" by Jesus, who set it forth in an entirely new and loftier spirit of truth which was destined to live throughout the ages.

Professor Delitzsch has done a great service to all thinking people in this his final utterance on Babylon and the Bible. It is to be hoped that the brochure will soon be translated into other languages for the benefit of those to whom it is as yet a closed book. Meantime, may it find its way into the library of every person who can read German and who feels an interest in the development of modern Theology!

J. DYNELEY PRINCE.

COLUMBIA UNIVERSITY.

GESCHICHTE AEGYPTENS IM UMRISSE.¹

For the cultivated German reader, who desires a rapid survey of the career of the Nile valley peoples, no book is obtainable which can be compared with this. It is written with discernment, with a good sense of proportion, with criticism, and with fine literary and artistic taste. The style is balanced and easy, and the little book is eminently readable, in the best sense of the word. It has not been offered as a contribution to research in this field, although the author constantly strives to maintain a control of the sources which will entitle him to independent judgment on the most important questions touched upon. The book shows good power of generalization, and ability to perceive the essential characteristics of an historic period, and to paint them in their proper colors with a few strokes—an ability only too often lacking in the preparation of handbooks of this sort.

¹GESCHICHTE AEGYPTENS IM UMRISSE VON DEN ÄLTESTEN ZEITEN BIS AUF DIE ERÖBERUNG DURCH DIE ARABER. Von F. W. von Bissing. Berlin, 1904. 185 pp.